

with Dan and Bethel, as headquarters. It is natural to suppose that many of their religious rites and forms would be idolatrous imitations of those employed in the service of Jehovah. Hosea speaks of the religious misery of Israel in the most intense language. He represents them as "without sacrifice and without an image and without an ephod, and without teraphim," Hosea III : 4. Here the idolatrous teraphim are joined with the ephod, as in the worship of Jehovah the Urim and Thummim are joined with the Ephod. The Septuagint translates teraphim, in Hosea, by *δῖλων*, from the same root as *δύλωσις*, by which it translates Urim in Exodus. Now in the patriarchal age these teraphim seem to have been small images for family or personal devotions.

I believe that the words are of Egyptian origin, in Hebrew dress. The high priest was the supreme judge in Egypt, while the ordinary priests also discharged the functions of judges and legislators. This was true also among the Hebrews, as may be seen in Deut. XVII : 8, 9.

Ælion informs us that the Egyptian high priest wore about his neck an image made of Sapphire, and which was called *truth*.

"εἶχε δὲ καὶ ἀγαλμα περὶ τον ἀνχένα ἐκ σαπφειρον λίθου καὶ ἱκαλεῖτο τὸ ἀγαλμα ἀληθεια"

Diodorus confirms this statement, and informs us that the image was made with closed eyes. By this the judge was reminded that he was not to be influenced by bribes or personal considerations. His decisions were to be righteous. Rosellini informs us that on the Egyptian monuments are representations of judges with the image of Thmei suspended from a chain, about their neck. The Urim and Thummim were given to the tribe of Levi, which was commended because its decisions were not influenced by family or selfish considerations. Deut. XXXIII : 8, 9. And the very language used in this passage unquestionably refers to the Egyptian image with closed eyes.

"Ra" is the Egyptian for the "sun," one secondary meaning of which is "light." "Nu" is used sometimes in the early Egyptian documents for the definite article "the." The slight n sound might easily be omitted when the word was Semitized. This would leave "ura," to which was appended the plural form "im." The vowel "a" being elided, we have "Urim." This seems to me to be the true analysis of the term. And as the sun was identified with the rays of light which he emitted, the literal meaning of "Urim" is lights.

Thummim, *תִּמִּיּם* is not, it seems to me, a Semitic term. "Ma" signifies "truth," in Egyptian, and also the goddess of truth. The Egyptian article feminine is prefixed which gives the form Tema. This form with "t" changed into "th" and the plural termination added gives the word "Thummim" found in Exodus. The reduplication of "m" may have been made for euphony.